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ABSTRACT

Casting their eyes toward the rich, arable lands of Pennsylvania, members of the Moravian religious community purchased a 500-acre tract of land north of Philadelphia in 1741. There, along the Lehigh River, they organized and built the communal society of Bethlehem, which became the base location for all Moravian missionary activity in North America. This lesson is based on the National Register of Historic Places registration file, "Central Bethlehem Historic District" and other source material. The lesson can be used in units on the U.S. colonial period and the role of religious groups and missionaries in the country's expansion. It also could be used in a world history course in a unit on the Reformation. The Bethlehem lesson helps students understand why Moravians immigrated to the New World; why they selected Pennsylvania, a colony known for its toleration of ideas; and how the communities they established embodied their religious beliefs. Following an explanatory introduction ("About This Lesson") which also lists objectives and materials for students, the lesson is divided into six sections: "Setting the Stage: Historical Context"; "Locating the Site: Maps" (Moravian Settlements in the Mid-Atlantic Region); "Determining the Facts: Readings" (Early History of the Moravian Community; The Choir System; Moravian Town Planning); "Visual Evidence: Images" (Bethlehem, Pennsylvania, 1766; The Gemeinhaus; Single Brethren House; Single Brethren House, Floor Plans; Bethlehem Tannery; Moravian Chapel); "Putting It All Together: Activities" (Developing a Time Line; Mapping a Neighborhood); and "Supplementary Resources." (BT)

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Teaching with Historic Places

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Bethlehem, Pennsylvania: A Moravian Settlement in Colonial America

(Photo by Diane LaBelle)

Casting their eyes toward the rich, arable lands of Pennsylvania, members of the Moravian community purchased a 500 acre tract of land north of Philadelphia in 1741. There, along the Lehigh River, they organized and built the communal society of Bethlehem, which became the base location for all Moravian missionary activity in North America. In 1780, an observer wrote:

> *The first time I visited Bethlehem...[when] issuing out of the woods at the close of the evening in the month of May, [I] found myself on a beautiful extensive plain, with the vast eastern branch of the Delaware on the right, richly interspersed with wooded islands, and at the distance of a mile in front the town of Bethlehem, rearing its large stone edifices out of a forest, situated on a majestic, but gradually rising eminence, the background formed the setting sun. So novel and unexpected a transition filled the mind with a thousand singular and sublime ideas and made an impression on me never to be effaced.1*

[1]Remarks made by Grieve, the translator of the Marquis de Chastellux, Travels in North America in the Years 1780, 1781, and 1782, (reprint, Chapel Hill: University of North Carolina, 1963), 648-649.

This lesson is based on the Central Bethlehem Historic District, one of the thousands of properties and districts listed in the National Register of Historic Places.

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About This Lesson

This lesson is based on the National Register of Historic Places registration file, "Central Bethlehem Historic District," and other source material. It was written by Diane LaBelle, Director, The Banana Factory.

Where it fits into the curriculum

Topics: The lesson could be used in units on the American colonial period and the role of religious groups and missionaries in the country's expansion. It also could be used in a World History course in a unit on the Reformation. The lesson provides a useful contrast to the Puritan settlements in New England and the Quaker and other religious settlements in Pennsylvania. Bethlehem, Pennsylvania will help students understand why Moravians immigrated to the New World and how the communities they established embodied their religious beliefs.

Time period: Mid to late 18th century

Objectives for students

1) To investigate the early history of the Moravians.

2) To explain why the Moravians founded the community of Bethlehem, Pennsylvania.

3) To examine the life ways of the Moravian community in the 18th century in the New World.

4) To compare and contrast the types of structures in 18th-century Bethlehem with those located in their own community.

Materials for students

The materials listed below either can be used directly on the computer or can be printed out, photocopied, and distributed to students.

1) a map of Bethlehem, Pennsylvania and other Moravian settlements in the mid-Atlantic region;

2) three readings on the history of the Moravian community and the development of Bethlehem;

3) a drawing of Bethlehem in 1766;

4) four photographs of surviving buildings in Bethlehem;

5) floor plans of Bethlehem's Single Brethren House.

Visiting the site

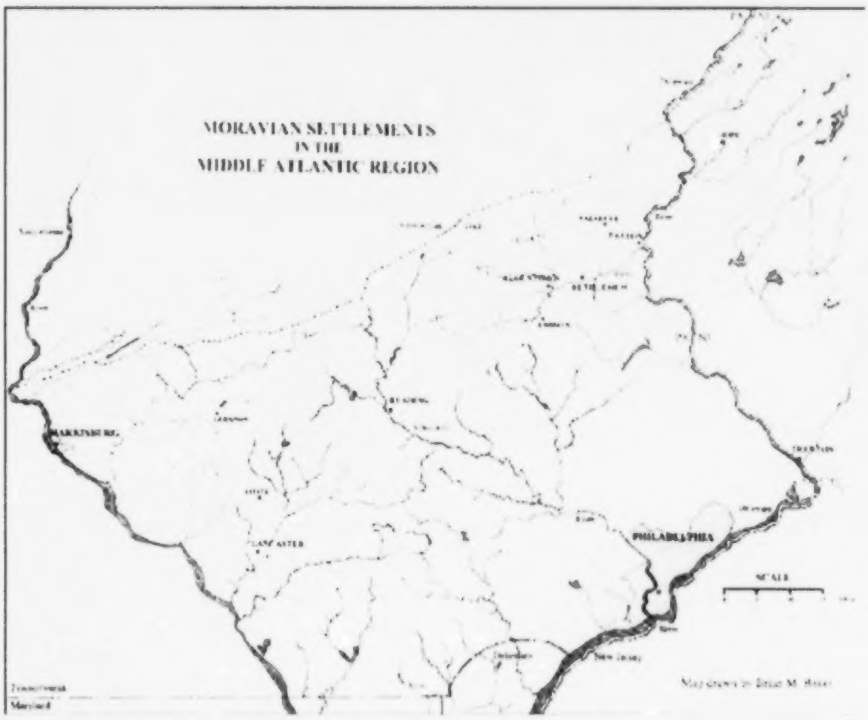
Visitors to Bethlehem, Pennsylvania can tour the town's historic district. For more information, contact the Moravian Museum of Bethlehem, 66 West Church Street, Bethlehem, Pennsylvania 18018, or visit the museum's Web site at http://www.moravianmuseum.org The museum is open Tuesday through Saturday from 1-4 p.m.

Setting the Stage

The Protestant group known as Moravians originated in the 15th century in Bohemia and Moravia (both in present-day Czech Republic) as the Unitas Fratrum, which means "Unity of Brethren." Members of the Unitas Fratrum followed the teachings of the Bohemian reformer, Jan Hus. They took the name "Moravians" in the early 18th century as a reference to the group's place of origin. Moravians were among the many religious groups that migrated to colonial America in search of social and economic opportunity and the chance to spread their religious beliefs.

In 1741, the Moravians settled along the Lehigh River in Pennsylvania, a colony known for its rich natural resources and its extraordinary toleration of religious ideas. Pennsylvania became host to a heterogeneous population of many ethnic groups who spoke different languages and had different social and religious practices. By the 1750s, several hundred Moravians lived in Bethlehem. In an effort to Christianize American Indians and Africans in North America, they eventually established 32 mission towns. Bethlehem, however, remained the seat of the Moravian community as well as the industrial center.

Locating the Site
Map 1: Moravian settlements in the mid-Atlantic region.



(Drawn by Brian M. Baker)

Questions for Map 1

1. Why would Pennsylvania have been a likely place for Moravians to establish permanent settlements?

2. Calculate the distance between Bethlehem and the other Moravian settlements of Nazareth, Lititz, Lebanon, Hope, and Emmaus. What do you notice about the names of these settlements?

3. How far is Bethlehem from Philadelphia? Do you think the Moravians ever traveled to Philadelphia? If so, why?

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Determining the Facts
Reading 1: Early History of the Moravian Community

As a young Roman Catholic priest and professor at the University of Prague, the Bohemian-born Jan Hus (1369-1415) was drawn to the writings of English priest and reformer, John Wycliffe. Both men were offended by the behavior of some of their fellow clergy whom they accused of being ignorant of the Bible and selling indulgences (partial remission of punishments due for a sin). They also shared the belief that all members of the church should have the right and the opportunity to read and interpret the Bible for themselves. Wycliffe had even translated the Bible from the official Latin language into English. Hus became well known for his writings about the need for religious reform. He was burned at the stake as a heretic in 1415 when he would not recant his criticisms of Roman Catholic church practices.

After his death, Hus's followers remained convinced that the church needed reform. In 1457, the group was formally assembled as the Unitas Fratrum, one of the first organized Protestant religions. Members agreed to accept the Bible as their only standard of faith and to practice a code of behavior based on the principles of simplicity, purity, and brotherly love.

Unitas Fratrum members experienced periods when they were free to practice their faith openly as well as periods when they were persecuted. Prior to the German Reformation in 1517, the group claimed 200,000 members and 400 places of worship. Intolerance and the bloody Thirty Years' War (1618-48), a struggle between Protestants and Catholics for political power, took its toll. With the Peace of Westphalia at war's end, Catholicism became the official religion of Bohemia and Moravia. The few surviving members of the Unitas Fratrum either left their homeland or worshiped in secret, becoming known as "The Hidden Seed."

By 1722, few members of the Unitas Fratrum remained. The group was saved from extinction, however, when Count Nicholas von Zinzendorf (1700-60) invited the remaining members to move to his estate in Saxony, a former region in Germany. An ordained Lutheran pastor, Zinzendorf allowed the members of many persecuted Protestant religious groups to live on his property. Together these groups built a settlement they named Herrnhut, which means "The Lord Watches Over." Zinzendorf believed that individual religious preference was less important than what he called "the congregation of God in the Spirit." Herrnhut was a place where all were free to practice their own religious beliefs.

Zinzendorf was particularly impressed by the enthusiasm and simplicity of the members of the Unitas Fratrum, who by this time were referred to as Moravians. He recognized in

them the potential for fulfilling his own dream of preaching the gospel to those who did not share the same beliefs. The Moravians began missionary work as early as 1732. Some members traveled throughout Northern Europe, up and down the Rhine River, into England and Ireland, and as far away as Greenland and St. Croix, in an effort to spread their religious beliefs and establish new congregations.

In 1725, a group of exiles from Silesia (the northern region of Poland today), known as Schwenkfelders, had joined the other persecuted groups in Herrnhut. The Count of Saxony, concerned with the rapid rate of growth in Herrnhut, pressured Zinzendorf to stop allowing immigrants on his land. In 1733, the Count forced the Schwenkfelders to leave Saxony. After witnessing religious persecution again, some Moravians left Herrnhut to establish a settlement in North America where they could worship freely and concentrate on Christianizing the "heathens."

A small group of Moravians first settled in Georgia, but an oppressive climate and tension with the Spanish led the group to consider Pennsylvania, a colony known for its rich natural resources and extraordinary toleration of ideas. By 1741, they had purchased a 500-acre tract of land north of Philadelphia, along the Lehigh River. Along with Zinzendorf, the Moravians organized and built the religious communal society of Bethlehem. Although the settlement began with fewer than 20 people, the population had grown to several hundred by the 1750s. In their effort to Christianize American Indians and Africans in North America, the Moravians eventually established 32 mission towns. Bethlehem was the central location for all of the Moravian missionary activity in North America. Its existence was the fulfillment of Zinzendorf's dream:

> The purpose for our coming into this region was not on account of making a living or for freedom of conscience --we had no lack of both--but the desire to also communicate to others that, which we know will further the eternal welfare.[1]

Questions for Reading 1

1. Who was John Hus and how did his beliefs lead to the formation of the Moravian Church?

2. How did the Thirty Years' War affect the Unitas Fratrum members?

3. Who was Count Zinzendorf and why did he welcome religious groups to his property?

4. Define "missionary work." Why was this work important to the Moravians?

Reading 1 was adapted from Dr. Hellmuth Erbe, A Communistic Herrnhut Colony of the Eighteenth Century. Elizabeth Bahnsen, trans. (Stuttgart: German Foreign Institute, 1929); Joseph Mortimer Levering, A History of Bethlehem, Pennsylvania: 1741-1892 (Bethlehem, PA: Times Publishing Company, 1903);

and W. Ross Yates, Bethlehem of Pennsylvania: The First Hundred Years, 1741-1841 (Bethlehem, PA: Bethlehem Chamber of Congress, 1968).

[1]Dr. Hellmuth Erbe, A Communistic Herrnhut Colony of the Eighteenth Century. Elizabeth Bahnsen, trans. (Stuttgart: German Foreign Institute, 1929), 10.

Determining the Facts
Reading 2: The Choir System

Establishing a missionary center in North America was the primary concern of the Moravians who settled in Bethlehem, Pennsylvania, in 1741. The Moravians believed that to be an effective missionary, that is, one that successfully brings new members to the church, every member's spiritual core needed continual support. They created a strong, tightly knit community to provide that support. In fact, the Moravians came to the colony of Pennsylvania with a strong social organization already in place. During their stay in Herrnhut, Saxony, the Moravians found that individuals who share the same situation often develop a strong bond that provides encouragement and support to all. As a result, they began to organize members into communal living groups called choirs.

Choirs were established according to age, gender, and marital status. Children remained with their parents during infancy, but at the age of 18 months they began to be cared for in nurseries. Boys and girls lived together in the nursery until they turned four, when they became members of the Little Boys' Choir or the Little Girls' Choir. From ages 12 to 19, girls and boys belonged to the Older Girls' Choir or the Older Boys' Choir. From age 19 until marriage, the women belonged to the Single Sisters' Choir and the men belonged to the Single Brethren Choir. Married adults lived in the Married Peoples' Choir.

Members of the same choir ate, worked, worshiped, slept in dormitories, and attended school together. This communal living arrangement strengthened the unity of the society as a whole because members relied on choir-mates for support rather than their siblings or parents. The community was divided into two groups: the missionary or pilgrim group called Pilgermeine, and the home group called Hausgemeine. Under the choir system the missionary group members were free to fulfill their duties without the worry of child care and daily housework.

While Moravians valued hard work, education, and a simple lifestyle, their lives were not all work. Zinzendorf believed that the goals of all men should be the "love of Christ" and the "brotherhood of man." One of the ways he encouraged community closeness was through Lovefeasts, community religious services that incorporated food and drink. Music was another very important part of the daily life of the Moravians, and the singing of hymns occurred on a regular basis throughout the day.

In the Choir system, the entire congregation depended on each other to fulfill the goals of the church as a whole. Rather than receive money for their work, members were supplied with food, shelter, an education, community support, and a place to worship. The members who were missionaries were supported by the labor of the members who lived in Bethlehem year round. Immigrants to Bethlehem even were chosen by church leaders according to the skills they could contribute and the needs of the community.

Questions for Reading 2

1. What was the primary purpose of the Moravian settlement at Bethlehem?

2. What is a choir? Why did the Moravians establish this communal way of life?

3. How do you think the communal lifestyle of the Moravians contributed to their goals?

Reading 2 was adapted from Dr. Hellmuth Erbe, A Communistic Herrnhut Colony of the Eighteenth Century. Elizabeth Bahnsen, trans. (Stuttgart: German Foreign Institute, 1929); Joseph Mortimer Levering, A History of Bethlehem, Pennsylvania: 1741-1892 (Bethlehem, PA: Times Publishing Company, 1903); and W. Ross Yates, Bethlehem of Pennsylvania: The First Hundred Years, 1741-1841 (Bethlehem, PA: Bethlehem Chamber of Congress, 1968).

Determining the Facts
Reading 3: Moravian Town Planning

The Moravian's belief system produced a closely knit community structure that dictated the way people lived, studied, worked, and worshiped. Every member recognized that they belonged not only to the Bethlehem community, but to the larger Moravian community around the world. The town of Bethlehem was not founded or settled by chance. In fact, the planning for all Moravian settlements took place at the headquarters in Herrnhut and included plans for individual settlements as well as plans for the larger network of all of the settlements in a specific area.

Bethlehem was designed to be "the nerve center of the North American empire" and the industrial center. As the nerve center, the community of Bethlehem had to provide economic support for the headquarters in Herrnhut as well as spiritual and economic support for the outlying missions. As the industrial center, Bethlehem's residents worked at crafts and industries that turned raw goods into finished products for themselves and the nearby agricultural Moravian settlements of Nazareth, Nain, Lititz, Emmaus, Lebannon, and Hope. Each community was an important part of the larger network laid out by the Moravian headquarters.

The design for Bethlehem reflected Moravian religious beliefs. Streets, residences, community buildings, and industrial sites were carefully located according to their function. Allowances were made for growth as well as accommodations for the traveling missionaries and visitors. Bethlehem, like Herrnhut, was organized around a central square (Der Platz), which was intended to remain as open space. The first buildings in Bethlehem were constructed of wood because timber was readily available, and it was necessary to provide shelter quickly. Imitating a practice found in Germany, the first log structure was built to house the settlers as well as their animals. Within a short time, work began on the Gemeinhaus, one of the largest log structures ever erected in the country. A gemeinhaus, or community house, was a central part of 18th-century Moravian settlements.

Built in 1744, the original Single Brethren House was the first individual choir building as well as the first stone building in Bethlehem. Almost all buildings after this were constructed out of local stone. The structure exhibits features typical of Moravian architecture in America such as red brick window arches, small windows, herringbone patterned wood doors, and roof dormers. In 1748, the Single Brethren moved into a larger building, and this structure became the home of the Single Sisters' Choir.

While most Moravian communities in Pennsylvania, North Carolina, and Georgia, produced agricultural products, Bethlehem produced finished goods. In 1750, almost one half of the labor force worked at an industrial craft, while only about a quarter worked in farming. The importance of industry to the Moravians in Bethlehem was

readily apparent in the priorities for building construction--industrial buildings such as the tannery were built at the same time as the first residential buildings. By the 1750s, approximately 40 different types of crafts and industries operated in Bethlehem including a blacksmith, locksmith, millwright, tailor, carpenter, clockmaker, cabinetmaker, and tanner.

From 1741 to 1762, Bethlehem operated as a cooperative, communal society referred to as "The General Economy." Under this system, individuals did not own their own land or businesses. After 1762, members were allowed to operate their own businesses and build family homes by leasing land owned by the church. In 1844, the lease system was abolished, and church land actually could be purchased.

The tranquil, isolated lifestyle of the Moravians in Bethlehem was occasionally interrupted and eventually altered permanently. During the American Revolution a temporary hospital was established there for the wounded from battles at Morristown, New Jersey, and Brandywine Creek. British prisoners were housed in Bethlehem for several months during the war. In 1829, the Lehigh Canal opened and traffic in coal began. Soon bridges were built over the Lehigh River and south Bethlehem began its growth as an industrial center, first with a small iron factory and then with the Bethlehem Steel Corporation. The town grew when production rose during World War I, and newcomers began to dilute traditional Moravian society.

Today, Bethlehem remains the northern seat of the Moravian community in the United States. Although many of the industrial buildings later erected along Monocacy Creek were destroyed by fire or demolished in the 19th century, four of the original structures survive and are being, or have been, restored to their original appearance. The original church and choir buildings not only exist but have been in continuous use since their construction.

Questions for Reading 3

1. What responsibilities did the settlement at Bethlehem have to the larger Moravian congregation?

2. How did the Moravians' belief system affect the way they planned their communities?

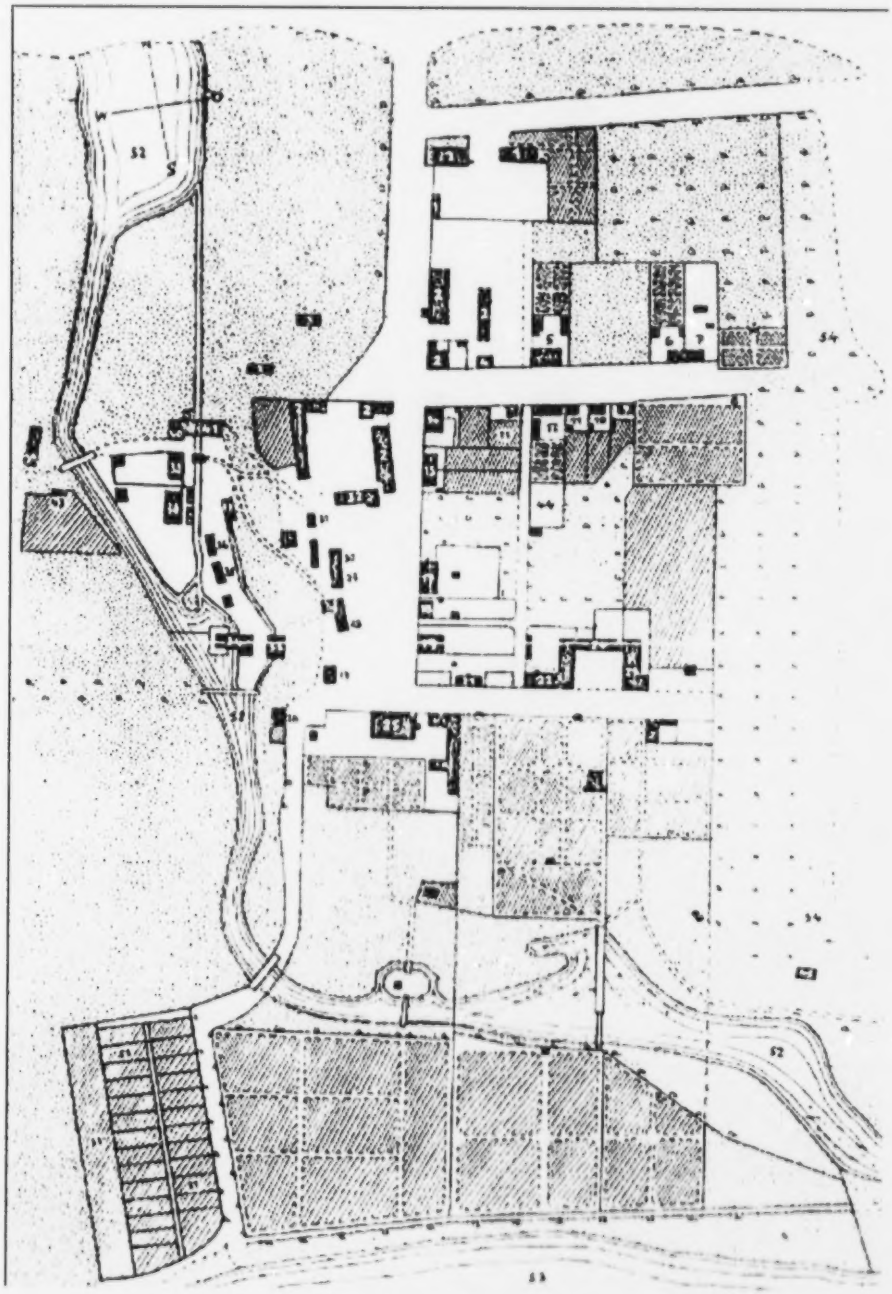
3. What type of economy determined the organization and planning in Bethlehem? How was this different from other colonial towns?

4. List some of the external events that affected the Moravian community in Bethlehem.

Reading 3 was adapted from Gilliam Gollin, Moravians in Two Worlds: A Study of Changing Communities (New York: Columbia University Press, 1967); Joseph Mortimer Levering, A History of Bethlehem,

Pennsylvania: 1741-1892 (Bethlehem, PA: Times Publishing Company, 1903); William J. Murtagh, Moravian Architecture and Town Planning (Chapel Hill: The University of North Carolina Press, 1967); Ralph Grayson Schwarze, Bethlehem on the Lehigh (Bethlehem, PA: The Bethlehem Area Foundation, 1991); and T. Vadasz, The History of an Industrial Community: Bethlehem, Pennsylvania, 1741-1920 (Ann Arbor, MI: University Microfilms International, 1975).

Visual Evidence
Drawing 1: Bethlehem, Pennsylvania, 1766



(Original housed at the Moravian Archives, Herrnhut, Germany)

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1. Gasthoff (Sun Inn 1758)
2. Plantage (Farm)
3. Cunklers (Cukler House)
4. Wagnery (Cartwright House)
5. Loden (Store)
6. Boempere (First Store 1753)
7. Horffields (Horsefield House 1749)
8. Goettes Acker (God's Acre)
9. Ant Schmids (Anton Schmidts House 1750s)
10. Casp Fischers (Caspar Fischer's House)
11. Hirts (Hirte House)
12. Okeleys (Okely House)
13. Schobers (Schober House)
14. Boeckerey (Bakery)
15. Ths. Fischers (Thomas Fischer's House)
16. Langens (Langen House)
17. Kinder-Anstall (Children's Boarding School)
18. Apotheque (Apothecary Shop 1752)
19. Familienhaus (Family House)
20. Wasser Thurm (Water Tower)
21. Familienhaus
22. Gemeinhaus (Community Building 1742)
23. Led Schwesternhaus (Single Sisters' House)
24. Modgenhaus (Bell House 1746; extensions 1748, 1749)
25. Led Bruderhaus (Single Brothers' House)
26. Schaafs (Schaaf's House)
27. Schreinerey (Cabinet maker)
28. Topferey (Potter, Tinsmith 1750)
29. Schlosserey u Schmeide (Locksmith 1743, Blacksmith 1761)
30. Nagelschmiede (Nailsmith 1750)
31. Familienhaus
32. Markthaeusgen (Small Market Buildings)
33. Wasserwerk (Waterworks 1754, 1761)
34. Ochlmuhle (Oil Mill 1745, 1763)
35. Weissgerberey (Tannery 1743, 1761)
36. Lohgerberey (Tawer's Shop)
37. Springhaus (Spring House)
38. Fleischerey (Slaughter House)
39. Seifensiederey (Soap Boiling House)
40. Farberey (Dye Works)
41. Mohl u Walkmuhle (Grist and Fulling Mill 1743)
42. Zur Weissgerberey (To the Tannery
43. Zur Walkmuhle (To the Fulling Mill)
45. Flachshaus (Flax House)
51. Burgergarten (Citizen's Garden)
52. Manakesy (Monocacy Creek)
53. Lecha (Lehigh River)
54. Obstgarten (Orchards)

The original Bethlehem settlement was located in the present day historic district of Bethlehem at the junction of the Monocacy Creek and the Lehigh River in Northampton County.

Questions for Drawing 1

1. Locate the industrial and commercial district, the church buildings, choir buildings, and other community structures. Discuss the location of these buildings in terms of their function and relationship to the development of the town.

2. Locate Monocacy Creek. Why do you think industrial buildings were located nearby?

3. List some of the crafts and industries found in the town and describe the purpose of each.

Visual Evidence
Photo 1: The Gemeinhaus.

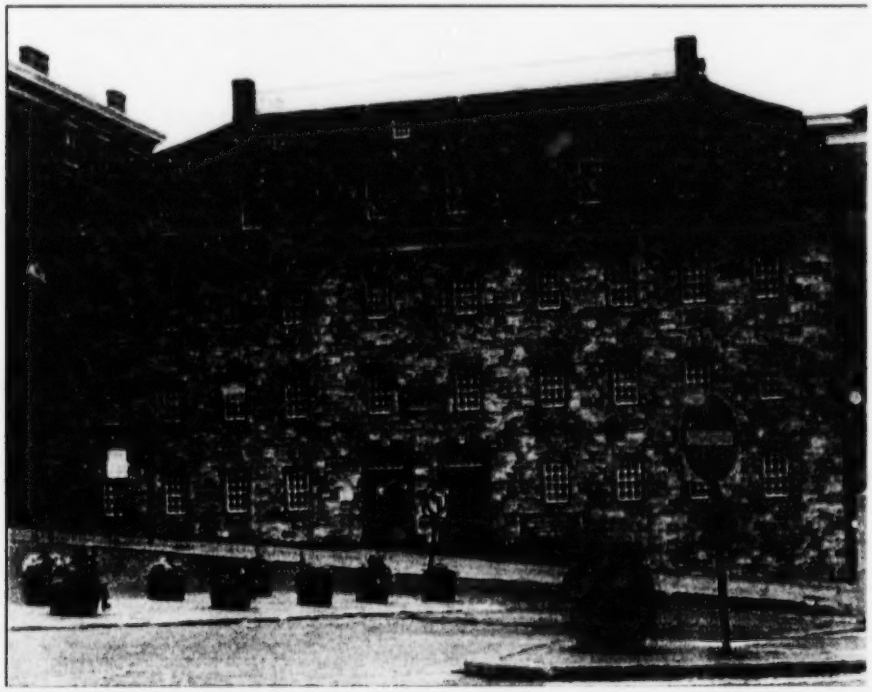
(The Moravian Museum of Bethlehem)

The Gemeinhaus was one of the largest log structures ever built in this country. The completed building measured 94' X 32' and contained a chapel, several rooms, and two dormitories. It served as the community house or "the house of many uses" and its design was based on the church houses of early Moravia and Bohemia. This building has been used continuously since construction began in 1741, but the exterior has been covered with clapboard siding since the mid-19th century.

Questions for Photo 1

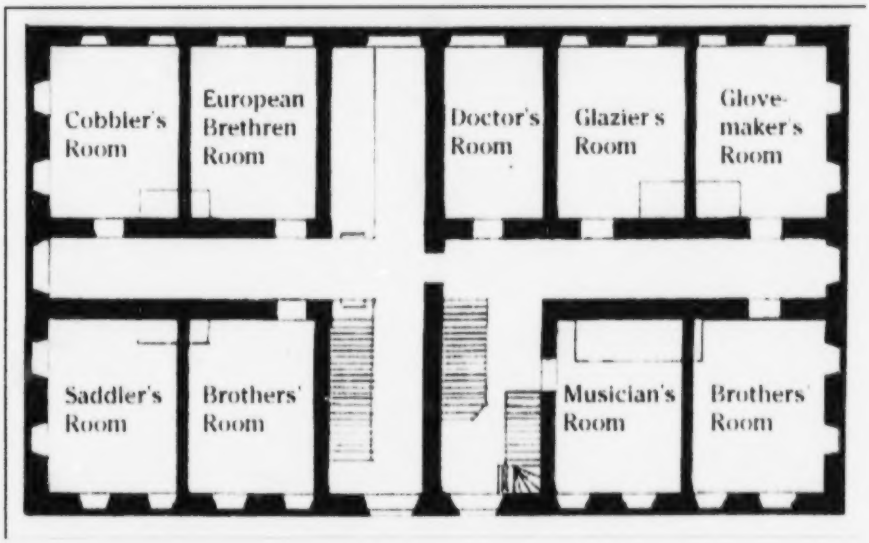
1. Why do you think nearly every Moravian settlement built a gemeinhaus?
2. What activities do you think took place in this building?
3. How does this building reflect the Moravian lifestyle?
4. Based on Reading 3, does this structure appear to represent typical Moravian architecture? Why or why not?

Visual Evidence
Photo 2: The Single Brethren House



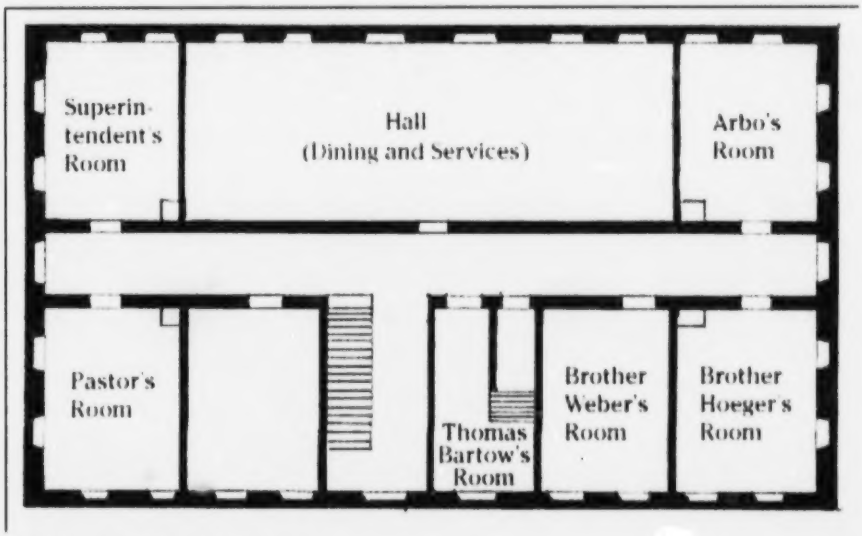
(Photo by Diane LaBelle)

Drawing 2a: The Single Brethren House, plan of first floor.



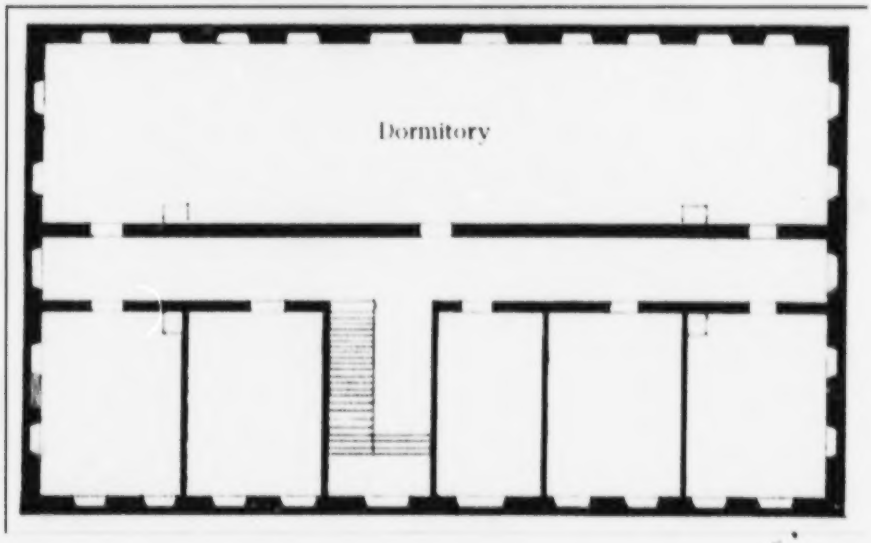
(Drawn by Brian M. Baker)

Drawing 2b: The Single Brethren House, plan of second floor.



(Drawn by Brian M. Baker)

Drawing 2c: The Single Brethren House, plan of third floor.



(Drawn by Brian M. Baker)

The first Single Brethren House was constructed in 1744 and housed 50 men and several boys. It became the home of the Single Sisters' Choir in 1748 when the Single Brethren moved into a new, larger building (depicted here). The second Single Brethren House has been in continuous use since it was built. It served as the residence for the Choir, but it also housed several of the smaller craft industries for the community. The use of rooms shown on the floor plan are taken from an undated drawing in the Bethlehem Moravian Archives.

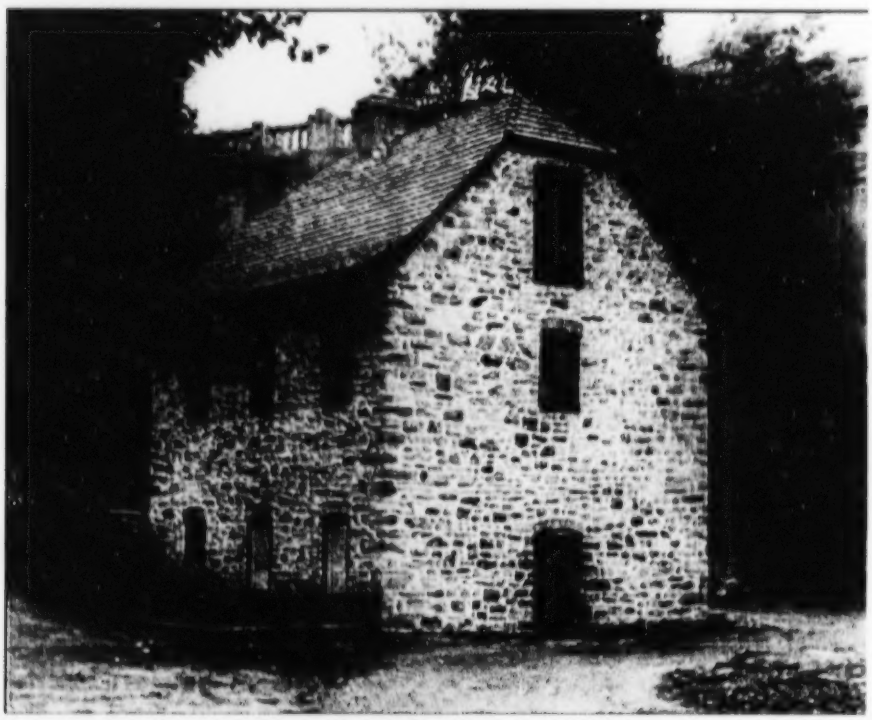
Questions for Photo 2 and Drawings 2

1. Describe the building. Why do you think it is so large?

2. What were some of the uses of the different rooms?

3. Can you imagine what it might have been like to live in this building as part of a communal society? What might be some advantages and disadvantages to living in a dormitory setting such as this?

Visual Evidence
Photo 3: The Bethlehem Tannery



(Photo by Diane LaBelle)

Originally constructed in 1743, the tannery was rebuilt after a fire in 1761 and has been restored to look as it did at that time. It was the first industrial building in Bethlehem and was built away from the original residential community on the hill above.

Questions for Photo 3

1. Locate the tannery on Drawing 1. Why do you think it was built at this location?

2. What would take place in a tannery? Why would this have been important to the Moravians' economy?

Visual Evidence
Photo 4: The Moravian Chapel

(Photo by Diane LaBelle)

After 1743, 90 percent of all buildings were constructed of stone removed from a quarry on the south side of the Lehigh River. The Gemeinhaus contained a chapel, but a larger building was needed as the community grew. This building was constructed in 1751 and attached to the Gemeinhaus. A third church replaced this one in 1806.

Questions for Photo 4

1. Are there obvious indications of the purpose served by the building? If so, what are they?

2. How does the exterior of the chapel differ from other stone buildings in Bethlehem?

Putting It All Together

The following activities will help students incorporate the events and architecture of the community of Bethlehem into local, national, and world events.

Activity 1: Developing a Time Line

Have students draw a time line on a long roll of kraft paper that begins with the year 1400 and ends with the year 1800. Direct them to mark the top of the time line with major world events such as the Reformation, wars, etc., and the bottom of the time line with important events in the history of the Moravian Church. If possible, ask students to illustrate some of the events by bringing in photocopies of pictures from textbooks, research books, etc. Complete the activity by discussing how and why certain events impacted or did not appear to impact the Moravian Church.

Activity 2: Mapping a Neighborhood

Ask students to compare photos of the buildings in Bethlehem with the oldest buildings they can find in their community. What similarities or differences do they find in size, purpose, and building materials? What may account for the differences? Next, have students locate a copy of the oldest map or drawing possible of their community and compare it with Drawing 2 of Bethlehem in 1766. Have the class as a whole make a list of the types of buildings found in cities or neighborhoods such as residential, industrial, commercial, etc., and assign a color to each building type. Then ask them to identify the building types on Drawing 2 and the map of their community and color the buildings according to type. Finally, conduct a general discussion in which the class compares the two communities. They should address issues such as the reason the community was founded; whether the community was planned or grew haphazardly; and what buildings, services, and businesses appeared first.

Bethlehem, Pennsylvania
--Supplementary Resources

By looking at Bethlehem, Pennsylvania: A Moravian Settlement in Colonial America, students will understand why Moravians immigrated to America and how the communities they established embodied their religious beliefs. Those interested in learning more will find that the Internet offers a variety of interesting materials.

The Moravians

The Moravian Museum of Bethlehem http://www.moravianmuseum.org/

The Moravian Museum of Bethlehem's Web site describes the historic sites in the Central Bethlehem Historic District and provides tour information and a calendar of events for special exhibits and guest activities.

The Moravian Church in America http://www.moravian.org/

This Web site contains links to home pages for regional Moravian church provinces in America. It also provides the Moravian Church's covenant for Christian living and a brief summary of the missionary activities and programs sponsored by the church today.

Cuyahoga Valley National Recreation Area http://www.nps.gov/cuva/pilgerru.htm

Cuyahoga Valley National Recreation Area is a unit of the National Park System. This page of the park's Web site describes the village of Pilgerruh (Pilgrim's Rest), a temporary Moravian mission village founded in 1786. Pilgerruh was the first settlement built by Europeans in the Cuyahoga Valley.

Library of Congress' American Memory Collection
http://memory.loc.gov/ammem/amhome.html

Search the American Memory Collection Web page for historical resources on "Moravians." Included on the Web site is the 1859 publication, Sketches of Moravian Life and Character, which offers a general view of the history, life, character, and religious and educational institutions of the Moravians.

The Reformation

The Protestant Reformation (Early 1500s to Mid 1600s)
http://www2.cybernex.net/~mhodges/west/reformation.htm

This Web page is part of the Spiritual Pilgrim Web site by Miles Hodges, a Presbyterian minister and former university professor of international studies. It includes a general overview of the Protestant Reformation and discusses various aspects and personalities from the period including Jan Huss and John Wycliffe.

Memorable Christians
http://www.manotick.org/stjames/active%20pages/memorable_christians.htm
The Web site of the Church of Saint James the Apostle in Ontario, Canada, includes biographical information on selected Memorable Christians. Jan Huss and John Wycliffe are among the personalities featured.

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